

Excusisti mihi, mitte me, quæso. *Tit.* Bene vortat
quod agis.

Tric. Oh! crepuere fores; aliud ex alio malum; pen-
deam nunc,

Nisi in ipso articulo prodit Cotytua; petiit Epilogus.
Oh! salvus sum; Cassio est. Cassio, quid novi?

Cass. Quid? Cotytua tui nondum toto instruitur
mundo suo.

Sed mox aderit. *Tric.* Mox? Quæso te, Cassio, I tu
præ, ego te sequar è vestigio.

Cass. Propera verò. *Tric.* Nè dubites. Moxne ad-
erit Cotytia?

Quicquid evenierit, Epilogum conficiam illico.

Epilogus.

Quin fugitis hinc Spectatores, & vos, quantum
potest, hinc abripitis?

Vix vobis, si hic commoremini, dum apparata hac
transeat mea Cotytua:

At mihi vix multipliciter, priùs si forte me deprehende-
rit,

Quam illam mihi Theophilus tranquillaverit.

Proin optimum est, ut vos semel bene valere jubeam;

Et ut sciamus quid placuerimus, indicium aliquod ro-
gitem.

Quoties & quam validè uxor mea me verberavent
hodie,

Vidistis vos, sensi ego--- Jam vestræ quid valeant
manus

Nunis velim experiri: ab illis enim vapulare, munus
erit---

Atque auditin' qui hoc detrectant, neq; quod egimus,
boni consulunt,

Haud gravius illis optem infortunium, quam uxores
Cotytias.

FINIS.

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Cotytias.

FINIS.

The Gouernance
and preseruation of them
that feare the Plage.

Set forth by John Wandering
note, Physician and Surgeon,
admitted by the Kyng his
highenesse.

Now newly set forth at the
request of William Barnard,
of London
Drapcr.
1569.

EMPRINTED
at London, by Wylyam
How, for Abraham Weale,
in Paules churcheyard
at the signe of the
Lambe.

The preface.

To THE honour of Almighty god, and
prosite of al Christen people, and to mainteine
health in the hole bodies, and to remedie them
that are corrupt and infect with the infections of
the Pestilence, I John Wanderinge phisicion
and Surgeon admitted by the Kinge his highnes:
and sworne vnto my Lord of Suffolke his grace,
now abiding at the late graye Friers in London
doo thinke it mete to wright certain thinges cō-
cerning the pestilence, aswell drawne out of di-
uers autentique doctors and experimenters, as of
myne owne experience being conuersaunt and a
mynister (under God) in the said infection, in
Rome, Italy, Lombardy, Napels, roelles, and
Iowe countries, by the space of many yeares.

And because gentle Reader that the great and
long sermons and prolixite of sentences ar often
occasion of tediousnes and smal frutefulnes to the
Reader, because so many circumstancies ar com-
prised in one matter wherfore gentle reader, I
thought it mete and expedient, briefly without
any ambiguite to wright chiefly the most sub-
stance and effect of this pestiferous disease, and
to declare it shortly, to thintent it may be borne
by hart away of them that shall haue nede of it,
as I pray God no person after this haue, as graunt
ys the hely Trinitie.

The contentes

of this booke are these.

C The fyfte.

Of the Pronastication of the Pestilence.

The seconde.

Of the causes whereof the plague dweth
engendre and come.

The thirde.

Of the remedies against the Pestilence.

The fourth.

Of the comfortinge and strengtheninge of
the herte and other the spirituall partes.

The fyfte.

Of the Fleobothomie or letting of bloud
in the time of Pestilence.

The sixte.

Of meates, drinke, & sawces to be vsed
in the time of the Pestilence.

A.ii,

The

CThe tokeng and Sygnes whiche
dooc Pronostyque the Plage or
Pestilence to come
are seuen.

i. The fyrist token is, when the day in somer often dooeth chaunge: as in the morning inclynyng to rayne, after to darkenes and after to windes, specially windes comynge fourth of the Sowthe.

ii. The seconde when the daies in somer are darke, and like often to rayne and doe not rayne.

iii. The thirde, when vpon the grounde are many Flies flynge nere the grounde, that is a token that the ayre is corrupte.

iv. The fourth, when þ Starres are like stote to fall or slippe, this is a token that the ayre is inflamed, and full of venimous vapours.

v. The fifte, when there doth appere in the ayre a Comete or a lidyng Starre, as Aristotle saith in Mytauris. It signifieth greate warre, sheddinge of bloud, and the death of a greate multitude of people, the destruction of many Townes, drownynge of shippes thorow greate tempestes of the þe

that feare the Plage.

Sea. And the darkenesse of the Sunne, signifieth chaunging of Regions. And that the common people shall haue dearth and Pestilence.

vi. The sixte figure is, when it dooeth often lighten and thundre, and specially when it commeth out of the South.

vii. The seuenth, when many windes blowe or come forth of the South, for they corrupt the ayre.

When these forsayde signes doo appere, then it is to be feared of a greate Plage, or Pestilence for to come, without the greate mercy of almighty God doo it withstande.

C The cause of the Pestilence.

C The cause of Pestilence are three maners.

i. Sometimes it doeth ingender thorow þ vapors and corruptions vpon the earth.

ii. Sometimes it doth ingender thorow the vapors and corruption of the Skie and Clementes, or bo-

A.iii. Dies

A preseruation of them
Dies aboue.

iii. Sonetumes it doth ingender
throw the mixting of them bothe.

i. The plague is sometime ingendered,
thorow the vapours and corruptions co-
ming of the earth, as we doo dayly se out of
Prives, Dikes, filthy Canels, standinge
muddy waters, being neare þ place where
the people doth rest and sleape a nightes, &
thorow this the ayre becometh infect in his
substance and qualitie, and that onely in
some places. And this particular corrup-
tion commeth euery day. And thorow the
same commeth often Pestilente Feuers,
whiche often doo deceyue the Physician,
which doo not take them for to be the feuer
pestilentiall. The Plage or Pestilence
commeth likewise sometimes thorow the
linke of deade bodies, as well of mankinde
as of beastes. Also it cometh thorow stan-
ding Muddle, stinking Pooles and waters,
and this dooreth corrupt the ayre, and this
pestilence is somtimes universall, and som-
times particular.

v. Secondarely, the Plage is sometime
ingenered thorow the vapours and cor-
ruptions

that feare the Plage.

ruptions of the Skies and Clementes or
Bodies aboue , and that thorow þ vertues
of the Sterres and Bodies aboue, and tho-
row the same the spirituall liuinge sprites
and bodies beneth are infecte. And of the
same Auicen saith in his fourth booke say-
inge : that the bodies are often inflamed &
corrupt thorow the infections of the bodies
aboue, for the corrupte ayre doth infect the
sprites beneth, and so the living sprites in
mankinde is often infecte.

ij. Thirdly, the Plage doth ingender tho-
row the mirynge of them both : þ is when
thorowe the impression or influence of the
bodyes aboue, the ayre being corrupt, and
therow the putrefaction of caryon liynges
vpon the earth and stinking ayre, a sycke-
nesse is ingendred in mankind . And the
same sickness is often caled Febris Pesti-
lenci alis and somtimes & often an aposte-
macion, for sumtimes the ayre that we do
draw in our bodyes is corrupt and vene-
mous. And so infecteth the hart, wher tho-
row it is agrauate strongly , in so much þ
she doth eate & gnaw filthy infection : & then
the bryne & the digestion is then often like
for so be good, notwithstanding that þ pa-

A.iiij. cyent is

A preseruation of them
is still declining toward death. And thorow
the same many Phisycions are often dece-
uid. And therfore it is nedefull that euery
body prouide him selfe of a good and expert
Phisicion: not onely seen in learning, but
also well and better in practyse, concer-
ning the premisses.

A question.

Wherfore doth the one dye and the other
not, being both infect: lykewise more in
one place then an other.

Aunsver

This may be thorow the meanes of
two causes.

- i. Fyrst thorow it, that is working.
- ii. Secondearely thorow it that is
suffering.

i. Fyrst thorow it that is working, that
when the heuenly influences regard more
the one person then the other, and the one
place more then the other.

ii. Secondearely, thorow it that is suffe-
ring, that is as when the one body is more
inclined and disposed to the plague then the
other is.

Nota.

that feare the Plage.

Nota.

These bodies are most inclined or disposed to the plague or Pestilence. Fyrste all those þ are hot or warme, and those that haue greate swea-tyng yssues: and bodies that are corrupt. All those that hath theyz sweating yssues stopped. And ther-fore are the bodyes soze inclined vnto the plague, wherin be come greate resolucyons: lyke as in them that are greate medlers in Lechery, and them that serue in hot houses: and all they that do lightly sweate tho-rouwe small laboure or trauayle, or ware hote, and all they that lightly ware angrye, hote and fumous, al suche are inclined vnto the plague.

An other question.

Whether suche infectyon of the Pestylence be contagious or infectiue or not?

Aunsverre.

Suche infection is infectiue and conta-
gyous, For throughte the bodies of the in-
fect

A Preseruation of them

fect persons, cometh suche venomous vapours and humours that doo not only corrupt the other hole bodyes:but also the ayer where thozowe commeth infectyon.
And therfore ought every person to eschue the infect persons. And moreouer when þ plague rayneth, you shall not stande emong many people for feare if any of them shuld bee infecte vnkownen. And therfore stan- deth the Wyse Phisycyons (whyche dooe viset suche in the Plage tyme) a farre of from the pacientes, beholdinge with theyz face the window or doore. Also they shall doo likewise, that do serue them.

Nota.

It is very good for the paciente that he do often chaunge his chamber, and that his windowes stand and open toward þ east, and north east, but the windowes which opē toward þ south, shall euer be closed or locked, for the southwinde hath in hym two causes of corruption.

- i. Fyrst he debiliteth and weakeneth nature, as wel of whole people as of sick.
- ii. Secondarely, like as it is witten in

teicio

that feare the Pl age.

tertio Aphorismorum, the southwinde ag-
grauate the hearing, hurteth the harte, for
he openeth the sweating issues of mankind
and so entreth into the harte. And therfore
every hole person shall in the time of pesti-
lence, when the south wind doth blow, tary
in the house the hole daie. And he nedes
must goo forthe, yet shal he tary within so
long til the sun be hie and longe risen or vp.

CThe remedies against
the Pestilence.

Here shalbe sayd how euery body
shal preserue & keepe hym from þ in-
fection of the plague or Pestilence.

i. And first for the same euery christiani
creature shalbe aduertised by the word of
Jeremy the prophet, which commaundeth
that euery creature shall eschewe the euil
and folowe the good waies, and that he re-
pentantly with a meke harte shal confess
him of his offences and this is the most su-
rest medecine in the plague time.

ii. The second, that euery person slie the
places infect if it be possible. And they that
can not avoide the place, let them abstain
of

A Preseruation of them

of all thynges causing putrefaction,asmuch as is possible , like as is ouermuch copulation between man & woman, and the south winde whiche naturally is infectiue. And therefore shall euery person kepe the windowes locked in the morninge till eyght of the clocke standing against the southe.

Also they shall auoyde all maner of stinkyng sauours,as of stables,streates,kanelles welles,standing mudde waters, and specially of all maner of foule stinking carion, or dead bodies. And most of all of all maner of olde stinking Urines and waters , for in some houses,they doo keepe it two or thre dayes longe , and in some houses are some kanelles running vnder or aboue þ groundes where greate stinke ingendreth & remayneth , and all this doeth ingendre great putrefaction. And that is the cause that more people be infected & diseased moze in those places where suche are , then in other places where none suche is . Likewise do the people moze die and be infecte where places are where they doo sell cabushe & wurtzes, for that ingendreth a daungerous humour which doth infecte mankinde , when they be rotten or perished. And as thorow odours

that feare the Plage.

odours aromaticke or good sauours are the
hertes and other the spiritual partes recre-
ated, renued, comforted and strengthened:
Likewise thow euell soule sauours, are
they debilitated and infected.

Therefore every person shal so vse their
houses, that no suche ayre or sauour come
in beyng corrupte as is aforesayde, for the
corrupt ayre is moist, and ingendreth tho-
rough his owne nature a putrifaction in the
house and in the places wher they do slepe.
And therefore shal you ayre and clese the
houses and chaumbers with light flames
of fyre, beyng made with Oken wood.

Also you shall after that perfume the place
with these herbes folowyng, as Bayes,
Juniper buries, Organum, wormewood,
Slope, Rue, and Woogwort. Lignum A-
loes perfumed is best of all, were it not so
costly or dere. Al these ayres and perfumes
conforte and strengthen the inward parte
of the body, when the ayre entreth thow
the mouth or nosethilles.

You shall also clese and abstayne of all
maner of fulsumnesse or repletion of hu-
mors. For the bodies that are replete with
humors are sone infected and inflamed.

Fo;

A Preseruation of them

For Auicen saith in quarto canone. That people whiche will be often filled with meate and drinke doo shorzen their life. Also you shall aboide muche bathinge or sweating in baumes or hote houses. Also for to be conuersant emong great congregacion of people to the intent other being corrupt and infecte: doo not corrupte and infecte you, you being cleane. And when you come not emong the congregacion or company of people, then shall you vse this followinge.

i. Firste in the morning, when you doo rise, you shall eate a quantite of hearbe-grace or rue, well washed with a little salts and one or two cornels of nutses wel clenched. And when you can get none of this, then shall you take a crumme of bzead deped in good vineagre and eate nexte your hert, and specially when the aire is darke, misty and not clere. And it is not good in the plague time for to walke in the townes or vilages, but rather to tary at home with in the house, then to goo forthe.

ii. Secondarelye, you shal spreade or sprinkle the house (and specialy in sommer) with vinegret, with roses, with vine leues.

And

that feare the Plage.

And it is good that you dooe often washe your handes in water and vineagre , and then often to smel the handes when they be dried. Also al soure and sharpe sauoures are then holsome for to be smelled on, as well in winter as in sommer . And it was for bodden me to shew it vnto the cōmons in Rome, where I was constrainyd for to go from house to house I beyng a studiant and p̄entes there, where I went dayly to minister and dresse the people , and tooke but onely a crumme of b̄read, or a pece of a sponge beyng depped in strong vyneagre and the same helde I before my mouth & nose for to smel. For all soure sauours stop the flurē of humours , and dooe not suffre the venemositē or corrupcion to entre the bodye. And this dooing I was (thoro w the helpe of God) & the p̄emisses, saued from the sayd infection , at whiche my compa-
nions did maruaile.

All these p̄emisses haue I my selfe ex-
perimented and founde true , in diuers re-
gions and countrees , as in Rome , Italie,
Lumbardye , Naples , Poyelles , Cala-
bers , Almanye , Flaunders , and likewise
in Englande this. xvij. yeares, I beyng
Iwoyne

A Preseruation of them
sworne vnto the noble late Frenche Ques-
nes grace my Ladie Mary, and my Lord
of Huffolke his grace.

Here foloweth of the confortinge
and strengthening of the herte, and
the other spirituall and speciaill
members of the
bodie.



He comforters of the
Herte are Safferon, Cam-
phir, and Plantaine with o-
ther herbes, which do clense
the livinge spirites within,
and conforste. And these are
good for þ comon people, which are lightly
infected one of an other. And therfore shall
every one beware that they doo not receue
the b̄reath comming out of the mouth or
noseþrilles of an other, Also the sight is
darkened thorow the infecte ayre, when
they do not beare such like hearbes in their
handes.

It is very good that you do walhe your
face, mouth, ries, & handes with rosewater
myrc

that feare the Plage.

myrt with byneagre. And when you haue none of the premysses, & muste nedes go e-
mong the people, then take & vse good vin-
egre , & then boldly go emong the people.
Also solubelnesse of the wombe is a greate
helpe in this case . And when you can not
haue by the waye of nature solubelnesse,
then prouoke hym with suppositories : or
after the counsayle of learned and experte
Phisicions. And lykewyse shal you finde at
þ Apotecaries Pillele Pestilenci ales, which
are very good. And you shall alwaies kepe
your houses good fire, for that letteth the
impression of the sky, & clarifieth the ayre,

Item fine triacle is best for the same, as
well for them that are in helth as for them
that are infect, of this shall you take twise
a daie in clere wine, or with rosewater, or
with clere ale or bere. And euery time that
you take Triacle , you shall not excede the
quantite of a common pease at ones , and
of the water ale or bere , the quantitee of
two sponesfulls. The Triacle shalbe first
dissolued in a cuppe with the wine, water,
ale or bere, and then shal you not eate after
by the space of fourre or fiue houres , to the
intent the Triacle may haue her due ope-

A Preseruation of them
racion within the body.

Then you shal eat good meates & drinke
good drynkes, as good cleare Wine, Ale or
Bere, and that shalbe soberly, for superflu-
tie causeth corruption and putrefaction of
the humours. Also you shall abstain from
all maner of thinge ingendring heate, as
Peper, Garlike. And yet notwithstanding
that Peper doth purge the fleyme of the
braynes, and the other membris of viscole
humours, yet it doeth to much inflame and
cause heate. And to muche heate gendreth
putrefaction. And therfore is the bitter-
nesse better then the heate, smellyng or sa-
uouringe of the Peper , and Garlike pour-
geth the Flegmata and euel humours, and
prouoketh appetite to eate , and suffer not
the drie ayre to entre into the body. Not-
withstanding, because the Garlike pertur-
beth the eyes and the head with heate , to
them that doo often eate or vse it, therfore
it shall be in this time abhorred and ab-
stayned.

CThe plague is oftentimes augmen-
ted and increased thorow hote
causes.

Suche meates as are sonest digested ar-
best,

that feare the Plage.

best, the soner the better, & in the morning
and at none shal they eate sodden meates,
and at nightes rosted. All maner of pape
meates and caudels shall be abstayned and
eschued, excepte they be acetouse, or some-
what sower. For sower or sharpe thinges
are better in this season of pestilence, then
any other medecines. Also you shall ab-
stayne of all maner of fruites beyng not
sharpe, nor hauing no sourenesse in them,
except Cherries, Pomgranates, Oranges
and few peares or appels dressed in steade
of a medecine, for all maner of fruites doth
ingendre putrefaction.

Spices beyng apte & good in this time,
are Gynger, Cynamon, Commyn, Macis,
Saffron, and of the same ar made good pre-
seruatives for the riche people. And the
poore shall occupie Rue, Salge, Nuttes,
Parsely, and this shall they mire with salt
and vineagre. And þ meane people of sub-
staunce, shall take Commen and Saffron
& mire them with vyneagre. This is mar-
uelous good for to be taken inwarde, for it
defendeth inward the putrefaction.

þyrth of herte is a greate conforte and
helpe of health in the body. And therefore

W. y., seare

A Preseruation of them

feare of death is a daungerous case in this
time, but only to be mery, and set the hole
hope and confidence vpon God, and to co-
mende him to his godly pleasure.

Chere foloweth of the bloud letting in the plague tyme.

¶ Yes in a moneth you must be letten
bloud, when age, strength, or any o-
ther cause doth not let, like pilgrims, sicke
and extenuated people, and such as are ve-
rie solubel, or lare. And the Fleobothomi
should be deone in the leste or right arme,
in the Liver bayne, Baselica, in the arme be-
fore meate. And when the Lyuer bayne
is striken then shall you be mery, & drinke
good drinke, as good Wlyne, Were or Ale,
temperatly, and that same day shall you
not sleape, and specially when the Liver
bayne is let bloud.

Item, when any doth feele himselfe in-
fecte or any curnell or Apostumations ap-
pere or pricke, then shal he wholy abstaine
from sleape. But goe walkinge abrode, for
the

that feare the Plage.

the sleape leadeth the venemous hotenesse
to the hert: and to the other special mem-
bers , in so muche that no Yarbes can re-
solue the same , and bringe it to the first e-
state, whiche woulde not be so, if the bodie
were walking and sturring.

A question.

What shall a man doo , that hath his na-
turall sleape after he be infecte :

Aunsyvere.

In the tyme when plague dooeth raygne
when you will sleape after your meate ,
you shall prolonge it with walkyng in the
Feilde or Gardeins , and then sleape an
houre after meate. And therefore Auicen
saith : when you be disposed for to sleape, it
shall be holesome then after the sleape , to
drinke a good draught of drinke. For that
person that is sleaping draweth vnto him
many humours , and suche euill humours
are letted thorow a good draught of drink.

A question.

How shal you know whether any be in-
fecte or no :

Aunsyvere.

He that is infect doeth easie that day but
little, for he is full of euill humours. And

W.ij. When

A preseruation of them

When he doth eate he doth couet sleape and
doth fele great hotnesse with cold and hath
a great Payne in the forparte of the head &
thus shall he bring away by walking and
going abrode. And that person that is in-
fect doeth holy abhore walking, or to ride a
horsebacke , or otherwayes , thorow
louthfulness and heauinesse.

Euery person that is infecte , doeth re-
quire , desire , and couet sleape euery houre
for that inward venim perturbeth the li-
ving sprites , in such wise that they euer
require rest . And of the same signes may
euery person know whether they bee in-
fected or not . And when any doeth not be-
lieue this , lette him tary halfe a day after ,
and then shall he feele an impostome in his
arme holes , in his gruinde or behinde his
eares . And the best remedy is when they
doo fæle any of these in the time of Pesti-
lence , not for to sleape . For in the sleape do
the living sprites rest , as is aforesayd , and
then all the infections spredeþ thoroþ the
whole members of the body . All these pre-
misses haue I proued before .

When any man or person feeleth him-
selfe infecte that same day shall he imme-
diatly

that feare the Plage.

diatly after, be letten bloud plenteously til
swoninge, so soone as it be possible, or els
till he ware fayne, for a small boydync
of bloud doeth sturre and moue the bloud.
And when the person will open but one
vayne, and not many, so shall he let her
bloud so longe as she will, for a smal boy-
dynge doth sturre the venemous infection,
as is aforesayde.

Item euery person that is letten bloud:
infecte or whole person, shall beware that
he doo not sleape that day till midnight.
And the sayde lettinge of bloud shall ever
be done, in the same syde where the aposte-
macion doeth appere. And when the aposte-
macion doeth appere vnder the right arme
then shall they bee letten bloude in the
same arme, in the mediane. And when
the apostemacion doeth appeare vnder the
left arme, then shall the lettinge of bloude
be in the sayd left arme, in the mediane,
or lyuer vaine, vpon the hand nexte the
cane finger.

And when the apostemacion doth appers
by the grynd or priuy members, then shal
they be letten bloude in the same syde vn-
der the anckle or nerer the hele. And when

W.iiij. the

A preseruation of them

then the letting of bloud shalbe done in the head vayne, neare the thumbe, in the same side where the Apostemacion appeareth, or in the Mediane of the same arme, or els by the eare finger. And when the Apostemacion doeth appeare by the cares, then the letting of bloud shalbe done in the head vayne in the same side, or els in the vayne between the thombe and the next finger, to the intent that the venemous infection do not desturbe the braynes, or in the vaine by the care finger, or els in the vayne, **Wa-**
Silica named.

And when the Apostemacion doeth appere in the shoulders, then shall the bloud be taken forth, with **Woryng** and **Sacrifi-
cation**, howbeit afore shall the Mediane be opened: or the **Harte** vaine. And when the Apostemation doeth appere upon the back then þ letting of bloud shalbe by the greate **Toe**, called **Suger pedicā magnam**. all the sores sayde **Flebothomyes** or lettinge of bloud shalbe done before the infecte person hath cleapt, or before the appearing in the prikyng of the Apostemacions.

When any doeth fele the Apostemacion after that they haue cleapte, then shall the **Fleobos**

that feare the Plage.

Fleobothomies be in the contrary side, in the side where the Apostemacion doth not appere, like as here, if the Apostemacion doeth appere after the sleapinge in þ right arme, then the letting of bloud shalbe in þ left arme, in the Liver bayne, or Mediane, or els in the hand in the bayne called Bisilica.

And when the Apostemacion doeth appere vnder the left arme, then shal the letting of bloud be in the right arme, like as is sayd of the leste arme. And likewise shal you do of all other Apostemacions: in what places they do appere, all times in the contrary side, if it do appeare after sleape.

When the pacient is very faint & weake whiche is letten bloud, then he may sleape somwhat, or els half a day, but euery space of a halfe day must the pacient be stirring, softly riding or walking. And when the apostemacion doth ware bigge and greate, that is a good signe, the nature doth expell the venemosite outwarde, and maketh the body whole.

And to the intent the Apostemacion may be the soner ripened, matured and opened you shal make this medecine: Stampe the leaues of Elder, and do to it pouder of Mu-

B. v. Herd

A Preseruation of them

sterd seede, and make of this a plaister, and lay it vpon the apostemacion. Some Surgeons do mire vnto this triacle, which I do not like, for the Triacle will repercusse inward agayne the sayde risyng and venemositye, howbeit I doo counsayle that they shal drinke it, to the intent the venemositye may be driuen outwarde.

An other remedy, take Barbam Jocis or Houseleke, or Senegren, scerpillum plantaine & a little Rue flower, and rub all these together till you perceiue water comming forth, then mire that water with womans milke, & giue it him to drinke that hath the apostemacion, but this must he doone before they haue slept, in an emptie stomack or fasting, for then it doth worke better in the body.

As soone as any doeth perceiue the curnels or apostemacions, they shal take hasel nuttes, Figges and Rue, and stampe them together and eate it, or lay it vpon it.

And euery person that doth gouern him after the premisses, shal wel inough auoide the daungers of the plague or Pestilence with the helpe and ayde of God, without whom nothing can be.

Heres

that feare the plague.

Here followeth a gouernaunce
or preseruacion for all them that
feare the plague, in usings
them selues in
meates and
drinkes.

Fyrst, the substance of their breade
shalbe white, one or two dayes olde,
well leauened, and of pure wheate,
well bulted from the Brannte. In this
breade shalbe baken the Anniseede & salt,
and shalbe well baken.

Your drinke shalbe white waine, cleare
shininge, of good sauour, not to redde nor
to hotte, nor to fumous, to the intent that
the quicke spirites and the humours ware
not to hote, the wine likewise shall not be
to small. And if it be possible, drinke olde
waine, for that is best, for he clenseth and
drieth best. And is not so waterishe as the
new wine is, and this wyne shalbe mixte
with sot ben water, and that more in sum-
mer then in wynter.

Item it is good that you shall take and
drinke a draught of Palmesey, or of other
Stronge

A Preseruation of them

Stronge Wlne, before you go into the ayre
for by the meane of this, many euell ayres
& vapours be dried vp, the sp̄rites be quick-
ned and consoled.

Item your sothen water, shalbe running
water, or els that cōmeth from the rockes
or sandy grounde, or well water, and the
sauour of this water shalbe sweet.

The gouernaunce of sauoures and sauces.

All maner of Sauces in this time shalbe
made with Lemans , Drynges , with
soure garnate Appels, mirt with this pou-
der : Take the best Cynamon that can be
had, Synger, Cloues , of eche halfe a dag-
ma, Bee white and redde of eche a dragma
Corall white and redde of eche a dragma,
Cardamomi two dragmas , Saffron halfe
a dragma , and as much fine Huger , as of
al the first, of al this shal you make a subtel
pouder, and of this pouder shall you vse in
your meates , and more in Sommer then
in Wynter.

And when there is no lettinge or impe-
diment , that doo hyndre , as coldenesse of
the

that feare the Plage.

the stomacke, then shall you vse Drynges, Pomgranates, and Sitrins. And the see- des of the aforesayde haue a speciall pro- pertie in the premisses. And therefore in the Pestilent time shall you often occupie the pouder of these seedes with Sugre like a dredge, or els seeth the seedes with fleshe or other meate or suppynge, when the sto- macke is not hindred by the same, thorow coldenesse.

Of Wyneager.

When there is no impediment, then shal you vse good wyneager, and with that sea- son your meate. And this wyneager shal be best, when it is made of good white wyne or Palmeley. Haue those that haue impe- diment in the Brest, or Lunges, or Throte or Cough, or shorte winde, and those that haue colde stomackes, shall not so much oc- cupy of the vineager, but moderatly.

Of Potage in this tyme.

The Potage whiche shalbe eaten in this
time

A Preseruation of them

time shalbe made with wheat flower, or ryse, or of lenttes. Howbeit, the first wa-
ter shalbe cast away. Or els you shall eate
aleberies made with bere & bread or with
red Cicers with þ shels. The root of Fenel
of Smallach are good in pottage, & eaten,
and all manner of meat made with egges,
Haue potaige made with dough or other
comon potaiges are not good, saue potaige
of Spiniage, of Percele, of Burrage, hart-
testonge, ar very good. And all manner of
herbes that haue a sondry vertue, as Rue,
Scabiousse, Isop, Marubin, & sache lyke.

¶ Of frutes and other meates that shalbe eaten in the pesti- lent tym.

Capers made w vineger, are good to eate
at the beginning of the meale. But in win-
ter swall you myrt to it some of the spices
beforesaide. A small quantitie of Onions
With vineger eaten likewise is very good,
for the Onion doth ingender certe humores
whiche dooe corrode the poiso, & consume.
Auicen saith in secundo canone þ all other
scharp meates saue Onions in the pestilet
tyme

that feare the Plage.

time, shalbe abhored, and forborne. The yolk of egges potched in faier water, are very good.

You shall abstaine from all maner of fishe thowowe their moistnesse, and speciallye those that haue greate scales. You may somtyme vse small fishes of riuers, or smal sea fishes, how be it you must scrape of the scales and cast forthe their intraelles, and they shalbe well washed, and rubbed with aniseed and vineger. And then shal they be rosted and not fried in butter or oyle, and and after that they shalbe eaten with the foresayd spices, and in þ winter shalbe put more spices to it then in somer. And whent you haue eaten of this fishe, then shal you drinke therupon good strong wine, and like wise you shall eate with it almondes or hauell nuttes.

You shall abstine of all maner of mylke for thowowe her cometh soone corruption.

After the meat or drinke you may eate chese, for he comforteth the digestiue strength. All manner of fruities are euell þ time & in the stead of fruite: it is good to take confits of Coriader Auicen saith in secundo canone, that this is specially good

alid

A Preseruation of them
and profitable.

In the beginninge of the meale , þ is to
wete dinner or supper, it is good to eate. iii.
leaues of Rue two dry fygges & one nutte
together for this is a special medecine for
the plague, and against al poison. And ther-
fore all they that feare poison or pestilence
let them vse it.

Of the superfluitie of meates
and drynkes.

E very one shalbe ware of to much meat
or drinke in the time of plague, but shall
be sober in meate or drinke, more then you
be vsed vnto in other times, for many su-
perfluities are engendred thorowe muche
eating and drinking .

Many and sundry meates in one meale
is not good, euery one shalbe content with
one dishe . And if you be where many dis-
hes are , yet feede vpon one which is light
of digestion , you shall keepe your selfe so-
lubel, when nature will not, with glisters
Suppositories, or Pylles, which are sayde
in this present booke. Also you shall holde
open

that feare the Plage.

open the baines of vrine with drinke or
opening medecines.

Also you shall fastynge rubbe youre skin
to open the sweate holes in the skinne, or
with clawing.

Also you shall pourge your braines tho-
rowe the nosehilles and mouthe.

Also you shall pourge your body of all
superfluitie, as farre as possible shalbe.

Of the fleobothomy.

When the bloud is superfluous in the
body, then shall you be letten bloud, to the
intent it be to the better complexion, and
specially you shalbe let bloud in the pesti-
lent time once in a monethe, and that but
little, and that is good and helthfull. And
when the other humours of the body are
superfluous, like as is Melancholy adust of
the coloz, whiche is mixte with the bloud.
So shall you bee diligent in drynge, in c-
vacuacion or pourginge the same, and all
suche pacientes shall beware of suche thin-
ges as dooë engendre the same.

C.

The

A Preseruation of them

C The fyrt medecine.



He fyrt shalbe a certain of
Pilles written by Auicen,
in the fourth Canon de pres-
seruatione a Pestilentia, and
are made thus. Take Aloë
Epitacum two dragmes, of
Myrrre and Saffron, of eche a dragma, and
make of this foresayd Pillis with the iuce
of Wyntes.

Take of these pilles every morning fa-
sting , for they doo resolute and dry vp the
caill humours , and letteth the putrifyng.

Item when any that doth vse those pyl-
les , is inclined or apte to take the sycke-
nesse , in summer shall take and put to the
sayde confection of pylles , sealed claye ,
called terra sigillata one dragma , and those
Pilles shalbe made with Rosewater.

In other seasons the Pillis shalbe made
as is aforesayde.

The seconde medecine.

Shall be good and fine Triacle , at the
leaste

that feare the Plage.

leasse . x . yeares olde , of this shalbe taken
one dragma euery weeke in summer with
Rose water , and in Wynter with good
Stronge Wyne , or with the iuce of Roses ,
or with water of Citrie . And this shalbe
doone syre houres before meate fastyng
in an emptie stomacke .

CThe thirde medecine .

Shalbe Mythridatum a confection so na-
med and of this shal you take more in qua-
titie then of þ Triacle , & euery weeke shal
you take of it a dragma , howbeit you must
fast after it ffeue houres , and it must be ta-
ken in an empty stomacke , this Mythrida-
tum or confection so called , must at þ least
be a yeaer olde .

CThe fourth medecine .

Shalbe Coriander confittes , and of this
Shalbe taken euery morning a small spon-
full fasting , and thervpon , or after imme-
diately shalbe dronken the thirde parte of a
Goblet of good wyne . And also when any
greate heate is or greate warme wether ,
then shall they take Suger of Roses .

CThe fiste medecine .

Shalbe against the wormes , wherfore al
C.y. they .

A preseruation of them

they that are inclined toward the breeding
of wormes, shall saeth wormewood in god
Wyne, till halfe be sothen in.

The syrte medecine.

Shalbe a precious syroupe, allowed and
made by diuers Autors and experimēters
in the sayde sickenesses, & I my selfe haue
founde this true, for she doth clese the bo-
die of all superfluitee, and drieþ likewyse
the bodie, conforting the heart, the braines
and liner, and all other interior partes of
the bodie, howbeit of this syrup shalbe takē
but an ounce and an halfe at ones.

And this is the syrup , and is made thus
Recipe cortici citri, Radicū Caparis , Ber-
baris, Sandalo rum vtriusq; Spody of eche
two dragnius, Gariofilate Buglosse, Me-
lisæ, Boraginis, Cicorie, of eche one ounce
Acetose, Epaticæ, Marubij, of eche halfe an
ounce, Lactucesylvestris two dragnus, se-
minum Communim, Violarum, of eche.i.
ounce, Thimi epithimi, Sene Polipody, of
eche a dragma, Succi Absinthij, succi Fu-
miferre, succi Rebulorū, of eche one ounce
Diagredij, two dragnas, Succare albe.ii.
pounde. Of this shall you make a Siroppe,
and this shall you clese with the iuce Ci-
toniorum

that feare the Plage.
foniorum or Quinches til it be inough, and
this shall you occupie.

CThe vsyng of these foresaide
sire medecines.

The first day early in the morning shal
you take of the Syrop, & after sleape vpon
it one houre or twayne.

The second day shal you take a dragma
of the Triacle.

The thirde day shal you take a sponeful
of Corianders confite.

The fourth day, shal you take the decoc-
tion agaynst wormes.

The fift day shal you take a dragma of
the Pylles.

The syrt day shal you rest.

The seventh day shal you take any of
these.

And it is very good, for to take ones in a
weeke one dragma of these Pilles.

When soever you doo take any of these
Pilles, that day you shall take none other
medecine.

COf sleaping and watching.

Beware of to muche sleape and specially
in

A Preseruation of them

in the day, also you shall not sleape immediatly after you haue taken your meate before the meate be digested, or before the syxt digestion is doone or passed. It is very euell to sleape vpon your backe. In the first sleape lye vpon the right side, and there after two houres vpon y leſt side. And then agayne the whole night vpon the right side Also you shall lie hie with your head, and be well couered with clothes. It is good that you keepe you waking two or thre houres after your meate before you sleape.

¶ Of resting, or waking, or mouing.

When the pestilence strongly raigneth, then must you beware of greate trauayle and labour, and specially in the open ayre. And when you will labour, so shall you doo it fasting and in a close ayre. And in time of Pestilence shall you keepe you tempozate in labour , for to much quietnesse , and to much labour is naught.

¶ Of the accidentes.

Euery man shalbe ware of angre , of sorrowfulnesse, of dredefulnesse , and of suche like, but you shalbe mery, glad, & be among mynſrels

that feare the Plage.

mynstrelys Harpes , Lutes, and other me-
lodies, reade sonde and mery stozies and
songes.

A medecine of Kyng Henry
for the Plage or Pestilence.

Take Marigolds, Sorrel, and Burnet, of
euery of them a handful, Rew and Fe-
therfew of euery of them an other halfe
handfull, and of Dragons a quantite of the
crop or of the roote, and wash them in run-
ning water all cleane , and seeth all them
softly in a pot , with a pottell of runninge
water, till it come to a quarte of licker, and
then set it backe till it be colde , and then
strayne it in a fayre linnen cloth, and then
drinke it , if you cannot drinke it for bit-
ternesse, put therto Suger Candy. And if
this drinke be taken before the markes of
God be vpon them , he shalbe whole by the
grace of God.

FJNIS.